



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

scorious Nature, has, in its lower surface, which exactly fits the upper of the *Regulus*, Cavities, for number, shape and bigness, answering to the *protuberances* lately mention'd; which argues, that the *Regulus* cooled first with that Inequality of surface we have describ'd, and that the lighter and more Recrementitious substance, continuing longer fluid, had thereby opportunity to accommodate it self to the superficial Figure of the *Regulus*, on which it first lean'd, and was afterwards coagulated.

So far of this Sequel at the present; what remains may be expected at the first conveniency.

An Account of two Books:

1. *PALÆOLOGIA CHRONICA: A Chronological Account of Ancient time: In Three parts; Didactical, Apodeictical, Chronical.* By Robert Cary, D.L.L. Devon. London, 1677. in fol.

THe Design of this elaborate Work seems to be, to determine the just interval of Time between the great *Epocha* of the *Creation of the World*, and that other of the *Destruction of Jerusalem* by *Titus Vespasian*, in order to the assignment of such particular *Time*, wherein Persons and Actions of old had their Existence. For the performance of which, the Learned Author divides this his Book into *three* main parts.

In the *first* he treats not only of his Measure in general, which is the *Year*, and its parts; but also of the *Julian Year* in particular, by him esteem'd the fittest for his Use: considering it both in it self, and in relation to other the most received kinds, for the reducing of them to this. Where comes in the *Julian Period*, of which he discourses very fully; shewing *first*, How it is made up, *viz.* by the Multiplication of the Cycles of the *Sun*, *Moon*, and *Indiction* into one another, as 28 into 19, and the product thereof into 15, which produces 7980, the *Julian Period*, so called, because accommodated to the *Julian Year*; the ground whereof was taken from the Ancient Greek Church, perfected and promoted in this later Age by *Jos. Scaliger's* dexterity. *Secondly*, What the contrivance is of this *Julian*.

Julian Period, vid. That every single Year in the whole *series* of 798 hath its proper Characterisin, which no other Year, besides that, hath. So the first year of this Period hath for the Cycle of the *Moon*, 1; of the *Sun*, 1; of *Indiction*, 1; which three Cycles together will not be found in the whole Order, other than the first. So it may easily appear, how the first year after the *Christian Epocha* was affected, the Cycle of the *Moon*, 2; of the *Sun*, 10; of *Indict.* 4: which three Characters belong to the 4714 year of the *Julian Period*; by the concurrence of which three, this Year is discriminated from all others. Whence it will be easie to accord the Year of the *Julian Period* with any one of the *Christian Epocha*, by Addition or Subtraction: As (e.g.) the 603 Year preceding the *Christian Epocha*, if you *subtract* this number from 4714, the remainder, 4111, is the Year of the *Julian Period*: And if the Year be *after* Christ, if then you *add* to the number of the Year so given 4713, as this year from Christ's Nativity 1676, you'll have it to be the 6389 of the *Julian Period*, having for its characters that of the *Moon*, 5; of the *Sun*, 5; of *Indict.* 14: And so you have a ready way, by the help of this Period to determine the Characters belonging to any Year.

Having shew'd the Use of this Period, he adds the Method of reducing the Years of other Reckonings to the *Julian Year*, and to that of the *Julian Period*; as that of the *Aegyptian* or *Nabonassaræan*; that of the City of *Rome*; the *Græcian* and *Jewish* Year, &c.

In the *second Part*, are laid down the two *Bases* of Chronography, *viz.* Astronomical Observations, and Historical Tradition: Of which the *former* may be looked upon as certain and demonstrative; the *later* must be distinguished according to the Historians, as they are with us more or less creditable, or more or less consonant with others of good credit. Here occurs *first*, a *Thesaurus* of Astronomical *Phænomena*, or a Table of *Eclipses* and other *Cælestial Appearances*, together with the Time in which they were observ'd, according to the Writings of Historians and Mathematicians, by our Author specified. *Next*, Creditable Memorials of the Succession of *Princes* and *Rulers*, serving to direct these Inquiries, as is that considerable *Astronomical Canon* deduced from *Nabonassar* to *Antoninus Pius*, under whom *Claud. Ptolomeus*, the famous *Aegyptian*

mathematician, flourished. And forasmuch as among the manifold great Events, which have happen'd in the Course of Affairs, those that have been the Original or Establishment of great Families, and Empires, and Cities, or the Extinction and Subduing of others; the Institution and Constitution of Publick Conventions of People; great Inundations and Conflagrations, and other the like Destructions; forasmuch, I say, as some of these have been the occasion and ground of the received *Epocha's* of Time; our Author makes it part of his business here truly to state them: As that of *Nabonassar*, of the *Olympiad* Computation, of the Foundation of the City of *Rome*, of the *Calippic* Period, of the Years of the *Seleucida*, the *Dionysian*, *Tyrian*, and many more; among which are several *Epocha* of Time, antecedent to those just now mention'd; as that of the Destruction of *Troy*; the Floods of *Ogyges* and *Deucalion*; and beyond these, the Original of those Ancient Principalities of *Sicyone*, *Argos* and *Athens*.

And these being determined by our Author, he descends to some of those that are nearer hand; and in the first place, to that Memorable *Epocha*, wherein all Chronologers, old and new, do agree, which is the Beginning of the Principality of *Cyrus*, which was *Ann. r. Olympiad. 55*. Whence appears the true State of the *Persian* Succession, from *Cyrus* to *Alexander*, or from the taking of *Babylon* by the former, unto the taking of the same by the later. Next, he passes to the points of Time belonging to *Alex. Magnus*; then, to the Succession of the *Ptolomei*, to the Death of *Cleopatra*; then, to the *Syro-Macedonian* Succession, from *Seleucus Nicanor* to *Antiochus Asiaticus*. From this *Epocha*, he tacks about, returning to the head of the *Persian* Dignity under *Cyrus*, which head was *Arbaces's* Revolt from the *Assyrian* Monarchy, here manifested to be a compleat Century of Years before the common received Reckoning by *Olympiads*. And as a concurrent in time with the *Medes*, he doth in this place explicate the *Lydian* Succession. After which he exhibits the *Babylonian* Succession, beginning at *Nabonassar*, unto the expugnation of *Babylon* by *Cyrus*, and the extermination of *Nabonidas*: And then, the *Assyrian* Succession from *Belus* to *Sardanapalus*; which he clears from Objections, and especially a main one of Bishop *Usher*. To which he subjoyns two other Lines of Succession precedent to the *Tyrian*,

Affyrian, but subsequent one of them to the other, *scil.* of the *Chaldean* and the *Arabian* : Where he notes the Extravagance of the *Chaldean* Reckoning. And so our Author is at length got up to the Head of the *Asian* Government, as far as Human Writers could guide him.

After this, he proceeds to the *Ægyptian* Succession, and having taxed the Vaunt of this Nation concerning their Antiquity, and consider'd, what other Chronologers do deliver of their Succession, he gives us a perfect Scheme of their Chronology, from *Menes*, to the Conquest of *Ægypt* by *Alexander Magnus*.

This done, he examines the *Chinenian* Succession in their several Families, as it is shew'd by *D. Isaac Vossius* out of *Martinius*; as also by *Joh. Nieuhof*; arguing withal the credibility thereof.

Having thus in many places of the World searched out the Originals of Government, by following the Line of their Successions *ordine retrogrado*; he passes in the last place to survey the Reckonings of the Holy Land, the *Jews* and *Hebrews* of old Time, according to those Ancient Records, the *H. Scriptures*; that so if he can obtain this end of his labours, which is, to see a good agreement between these several Lines, *viz.* of the *Gentile* Draught, and of the *Jewish* protraction, men may sit down well content therewith, as having master'd a matter of no small importance.

Here then, he shews a sure (as he esteems it) connexion of Sacred and Profane Story in the first year of *Evilmerodac*; represents a Scheme of Concurrent Successions from *Nabopolassar* to the death of *Alexander M*; gives a true state of the *Babylonian* Succession from *Evilmerodac* to *Darius the Mede*; expounds *Daniel's* LXX Weeks in the next Literal sense, giving withal, in due place, an Interpretation of the same Week, in the Mystical sense; makes the first of *Cyrus* or the *Persian Monarchy*, the same with that of the *Jewish* Reduction out of *Babylon*, esteeming that as a second Point of connexion of Sacred and Secular History. This done, he makes a digression to a sober inquiry touching the Business of the Great *Synagogue* in digesting and compiling the Body of *H. Scriptures* of the Old Testament, as by us received. To which he subjoins a Scheme of *High Priests*, from the Return of the *Babylonian* Captivity to the

the Death of *Alexander M.* out of *Syncellus*; adding his own amendments thereunto.

These matters being dispatched by him, and thereby the passage smoothed for our Author's further progress, he gives us the course of Succession in the Line of the *Jewish* High Priests from *Jaddna*, to the extinction of the High Priesthood it self: In the doing of which, he settles the Scheme of *Herod's* Line, as a thing very useful for the understanding of the Books of the New Testament, and for the fixing of his Intended Scheme.

After that our Author hath follow'd his design down along the course of Succession amongst the People of the *Jews*, as far as was needful, and even possible for him, unto the Destruction of *Jerusalem* under *Titus*, which he places in the Year of the *Julian* Per. 4783, *Ær. Chr. vulg.* 70; He returns to the Point of Time whence this Line began to be drawn, which was a former destruction of City and Temple under *Nebuchadnezar*, *An. Jul. Per.* 4125. From whence he continues his Line upwards, as high as the Creation, by the direction of the *H Scripture*, in agreement with other approved Reckonings, to be met with in *Forrain* Writers. And this Line he divides into these four Spaces: 1. From the conflagration of the Temple last mentioned, unto the first Erection of the same by *Solomon*. 2. From the Building of the same, unto the Deliverance of the *Israelites* out of *Ægypt*. 3. From thence to the Birth of *Abraham*. 4. From this to *Noah's Flood*, and so to the Creation: Noting, upon occasion, the seeming Difference between the *Scriptures*, *Josephus*, and *Julius Africanus*, and masterly reconciling them; though the Difference between the *Masora* and the *Septuagint*, in the Years of the Geniture of the Patriarchs, be, in his Judgment as well as in that of others, irreconcilable. And here, he takes occasion to intimate the design of the Offending Party; examining and refelling the Charge against the LXXII; and asserting, that the Numbers which we have in our Books of the LXXII (generally speaking) are the very same with those which were of the *Septuagint's* description; and proving it by *Jul. Africanus*, *Eusebius*, *Demetrius*, and others; and acknowledging *Josephus* to be an unreprouable Witness of the truth of these Numbers, and alledging *Dr. Is. Vossius*, as a Learned *vindex* of him. To which he adds, that the reckoning by these Numbers hath been the constant Reckoning of all Christian Churches for the

the first 900 years, and more; as also, that the Reckoning of the Eastern Churches is the very same to this day. He takes also notice, that the Credit of the *Septuagint* was at first questioned by Miscreant *Jews*, afterwards confronted by cross Translations of *Aquila*, *Symmachus*, and *Theodotion*, all of them averse to the Christian Doctrine. Further, he lays open the opportunity, which the *Rabbies*, that lived in *Adrians* time, had of making an alteration in the *Hebrew* Copies, that were then in being; and shews the unconcernedness of Christians in that matter. Where he also declares his account of the present *Hebrew* Copy; which though it be to him considerable, yet is it not (with him) of force sufficient to make him suspect the truth of the LXX in the Premises.

And if it be demanded, why the said *Rabbies* should be more solicitous about this matter of Curtailing these Numbers of the Age of the World, than about altering any thing besides, which perhaps would have been more to their purpose, as, for Example, in the Texts which concern the Person and Office of the *Messias*; if they had a mind, or dared, to have made an alteration at all? He answers, That they must needs see, that the *Allowance* of these Numbers of the LXXII, would have prov'd the absolute ruine of their Cause more effectually, than any thing that could be alledged against them. For, it would have demonstrated the Time of the *Messiah* to have been fully come and past, according to the general Tenet of their Schools, following herein the appointments of the Prophets, and of those others that were the later Commentators: Now more especially at such time, when after the Destruction of City, Temple, Government, 5500 years of the Worlds continuance being over, what more could they expect of a *Messiah* yet to come within his appointed time? For, it is but of late days, that they use this desperate Plea, that it is for their Sins the *Messiah* still delays his coming. Whereas for other Texts, which do refer to the Person and Office of the *Messiah*, pointed at in the Books of the Prophets, they had wit and means enough, as they thought, to elude the force of them by a sinister interpretation; as we see since, they have a (sorry) shift so to do.

Having given this account of his sense concerning the *Septuagint*, and of the Motive inducing the later *Jews* to the Alteration mention'd; he further observes the guilt of the *Sama-*

ritans

sons of the like Transgression, upon the same account; yet noting withal the difference between them, as a Confutation of each other: Concluding this whole Part, with his Declaration on behalf of the LXX, and the Terms of his Submission; as also with four other Charges against the shorter Reckoning (which seem very important;) and with Reflexions on what *Petavius* hath done in defence of the *Vulgar Latin*; and of what Bishop *Usher*, in defence of the *Masora*: Shewing withal a perfect Agreement of the *Septuagints* Reckoning with the Memorials of Secular History, *Chinensian, Chaldean, Egyptian*. And so much of the *Second Part*.

The *third* and last Part, which is *Canonical*, (as the first hath been *Didactical*, and the second, *Apodeictical*,) is drawn much after the Pattern of *Helvicus* the *German* Chronologer, (as is owned by the Author himself) which is one of the most comprehensive and best Forms that is extant.

II. *A TOUCH-STONE for Gold and Silver Wares, or, a Manual for Gold-smiths, and all other persons, whether Buyers, Sellers or Wearers of any manner of Gold-Smiths work, &c.* By W. B. of London Gold-Smith, in 80.

I Think my self obliged to take notice of this piece, in regard of the honesty and ingenuity of the Author; of the curious Art; of the weighty concerns universally to all men; and for a proper Adjunct to Mr. *Boyles* Essay-Instrument, described N. 115. p. 329. and in reference to an Advertisement on the same, publisht N. 116. 353. The Author discovers herein the Rules belonging to the Mystery of all sorts of *Goldsmiths* work; and the way and means to know adulterated Wares from those that be of the true standard-Allay; and what are the true Weights appointed for the same: Together with the Statutes now in force for Regulating Abuses committed in that Craft; as also the Charter of the *Gold-smiths* Incorporation, taken from the Record, and truly rendred into *English*. To which are annexed the Laws in force against *Brass-Hilts*, and *Brass-Buckles*; with Directions for discovering the counterfeit Coyn of this Kingdom, and also a Catalogue of the *Forrain* Coyns, with the particular Weights, Allay, and Value of each Coyn.

It were a blessed work, if the Wares of all *Gold-smiths* in all our Cities, Towns, and Villages, were frequently examined by Authority; since 'tis believed, that there are too many notorious iCheats, from the *Massy-Plate* to the *Wedding Ring*, *Thimble* and *Bodkin*; so that the harmless *Milk-maid* can hardly escape a fraud on a Fair-day.

The